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CONSCIOUSNESS IS THE ONLY REALITY

(by Frank Gerard, BSRA)

(Some comments suggested by the article "BREAKING THROUGH THE LIGHT BARRIER by E. G. Reed in ROUND ROBIN for Nov Dec '57)

Those who have read THE UNOBSTUCTED UNIVERSE by Stewart Edward White will recognise the above heading as the phrase so often used by those wise "Invisibles" who, for over twenty five years used SEW's wife Betty as the channel through which they attempted to expand the horizons of Man's thinking.

With the advent of what we may term the "Space Age" we are compelled to pay more and more attention to this matter of human consciousness or awareness. Mr. E. G. Reed's article in the Nov-Dec '57 issue of ROUND ROBIN opens up a subject which, as he says, has been too long neglected, namely Thought and its related energies. This is all to the good as far as it goes. But is is the belief of this writer that our investigations must extend beyond present concepts of the "thinking principle". Students of occult subjects realise, sooner or later, that the truths we seek cannot be discovered as long as we confine our attention to Thought mechanisms. Contless experiments - especially in the field of hpnotism - demonstrate that there is a faculty in the human make-up which can only function when the normal processes of thought are inhibited.

Yet, we must perforce approach the problem of Consciousness - at least in the diagrammatical stage of our search - by the use of our minds, accompanied by words which are necessary for communication with others. We are, most of us, still far from being able to communicate pure thought without clothing it in words.

It is important to recognise that it is only recently that the subject of human consciousness has emerged from the confines of the monastery and the temple, with their religious associations and dogmatic limitations. Nowadays it is being accepted as a legitimate Science as all good occultists and metaphysicians have long believed it should be.

This transition could not have been more clearly demonstrated than by the publication in 1943 of THE UNOBSTRUCTED UNIVERSE. Here, for the first time, those fundamental questions of TIME, SPACE, AND ENERGY were clarified by people who, quite obviously, knew what they were talking about because their own cognition resulted from conscious experience rather than from Thought. So, while it is not the intention of this paper to review this important book at length, it may be worth while to examine some of the information by the "Invisibles" concerning these three fundamentals. (These principles were epitomized later by S.E.W. in his WITH FOLDED WINGS.)

The Invisibles say that the constant of Consciousness is a trilogy consisting of Time, Space, and Motion as recognized by our three-dimensional, empirical awareness, and that these three "great familiars" - in their "orthic" or true sense apply also throughout the entire Universe. Further, in order to grasp this "Orthic" application it is necessary to deal with essences - the word essence being used in its true sense as "that which makes a thing what it is."

Each member of this Trilogy has a primary property or essence -

The essence of absolute Motion is frequency.

The essence of absolute Space is conductivity.

The essence of absolute Time is receptivity.

All three operate in the absolute of their constant aspects in "Orthos".

The essences of Time, plus Space, plus Motion equals created matter of some kind, depending upon their proportions. Thus we have the constituents of our world, of the "next" world and of all worlds beyond.

The essences of Time plus Space equals duration. (If you inject Space into pure Time you get the extension of Time to duration.)

The essense of Space plus Time equals distance. (If you inject into Space the slowness of getting there, you have distance.)

The essences of Motion plus Space equals pure communication.

The essences of Motion plus Time equals pure being.

Using these somewhat skelotinized definitions we get a clearer understanding of the now familiar terms "mat" and "demat" often used in connection with UFO's.

The inventions of radio and TV have familiarized us with the fact that what we call Space can be eliminated. As we listen in San Francisco to a broad-cast (live) from New York all sense of distance disappears. But, say the Invisibles, there is always the matter of "obstructions" applying to normal, physical life on earth. What we have to learn to do is to recognize these obstructions to our normal consciousness. They illustrate the problem in the following manner (UNOBSTRUCTED UNIVERSE page 130).

"Our sense of space is made by obstuctions. The more obstuctionss we manage to remove, the nearer we come to a sense of orthic space, since, by definition, orthos is a condition of no obstruction.

Now, let's make a night flight between Salt Lake City and San Francisco. We are enclosed in a dark cabin. The only space we know anything about is the little spacecin the cabin. We and that spacecare near enough the same for the argument. There are practically no obstructions as far as we can see. We assume a smooth flight. Indeed, the only obstruction of which our senses can be aware is the slight sound of the propeller against the air. So - as far as we are concerned - we are all the space there is. Nevertheless, we start at Salt Lake City and we find ourselves in San Francisco. We have passed a lot of sidereal space. But without sensing it.

"Now, let's take Motion. Note that it was motion that telescoped Time and Space in the foregoing illustration. Time is what makes the rate of motion.measurable. Motion is therefore the last and the first of the three inseperables."

A further point to be cecognized here is that there is a psychological aspect involved in the telescoping of these three aspects of Consciousness. Tb a person awaiting treatment in a dentist's office a few minutes may seem like an hour. Again, one can lie in bed and mentally walk down a familiar street in a city half across the world. Or, one can imagine ones'self standing on the parapet of a skyscraper and experience the real emotion of fear of falling.

"In other words, we automatically telescope Time, Space and Motion for ourselves a hundred times a day.

"Next, are there any limitations to this speeding up process? Here we must understand Frequency. It is common knowledge that frequencies can be speeded up to a point where they pass the gamut of recognition by any of our normal senses. The blades of a fan- perfectly visible and solid while still - are lost sight of when the fan is set in motion. We can even see right through it when, before, the solid blades obstructed our view.

"Let us consider" - continue the Invisibles, "a motion picture being projected on a screen. As we speed it up it takes less time for the actor to cross the stage-set, therefore, in Time, the stage was not so far across. Now, speed it up until it completely blurs out. What have we got? No picture, just motion. Apparently, there's no space or time in it. Now start from there and slow it down. What are we accomplishing? We are bringing back space and time to the screen. In other words, we are bringing Motion into relationship with Time and Space. And, because of that fact,it differentiates from pure motion into limited motion. It has entered the "obstructed" universe".

Again referring to the psychological aspects of motion Betty wrote "Psychological motion is that rate of motion which one recognizes as his own vibration . . . . Psychological motion is of complete importance because the individual's way back into Orthos is through his own frequency. His recognition of psychological motion, therefore, is of greater importance than his recognition of psychological space and psychological time. It is through that recognition that he touches t the Whole and becomes a part of that Whole in his own sense of it . . . . Thought is the essence of psychological motion."

At this point this commentator becomes aware of the dangers of quoting too sketchily from a book as packed with enlightening concepts as this one. During the actual reception of the teachings in the presence of a group, members of that group challenged, argued and protested quite volubly. Their reactions were typical of what might be expected from eager but mentally well- balanced people.

But, at that time, the UFO had not injected themselves into our affairs and thus there was no reason for trying to apply the teachings to this new challenge which now faces us. Yet, this writer feels s strongly that the approach to a sound understanding of human consciousness as given in this remarkable book - especially in those pages dealing with the Essences of Time, Space and Motion - may be of enormous help to us in coping with the perplexities connected with the Coming of the Space People.

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Note: THE UNOBSTRUCTED UNIVERSE by Stewart Edward White is published by E. P. Dutton and Company, Inc.. New York, New York

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ETERNAL CHANGE

All thoughts, all creeds, all dreams are true,
  All visions wild and strange;
Man is the measure of all truth
  Unto himself. All truth is change,
All men do walk in sleep, and all
  Have faith in that they dream;
For all things are as they seem to all,
  And all things flow like a stream

There is no rest, no calm, no pause,
  Nor good nor ill, nor light nor shade,
Nor essence, nor eternal laws;
  For nothing is, but all is made.
But if I dream that all these are,
  They are to me for that I dream;
For all things are as they seem to all.
  And all things flow like a stream,

- Tennyson -

THE CAMERON AURAMETER

(Preliminary Notes)

The Cameron Water Compass, or Aurameter as it is now called, belongs in the general field of radiesthesia, which is now having an immense development in many different uses and forms. Radiesthesia is familiar to most people through the use of the pendulum (Pendule), now applied not only to locating water, oil, gold and other subsurface deposits, but in agriculture, biology, medicine, chemistry and countless related lines of research. The contempt and hostility of current scientism toward these developments can now safely be disregarded, as rooted in ignorance and the will to disbelieve. There are at least fifty periodicals devoted to the subject, in various languages, and many books.

In all cases where an instrument has to be held in the hand by the experimenter (dowsing rod, pendule, the Wallace "ZNO," the Aurameter) in order to "work," the principle involved is that the instrument becomes an extension of the body. If you "feel" the wall by prodding it with a long stick, you will note that your feeling, your awareness is located at the end of the stick, which has become an extension of your arm. There is both a psychic and a physical factor involved - nor is it possible to draw any true line of demarcation between these two. And the whole organism is involved - for an amputated hand would not "work" a dowsing rod, or a ouija board or planchette or pendulum. A world of subtle emanations, given off by every object but almost wholly unknown to 'orthodox' scientism, surrounds us on every side, and little by little we are learning how to utilize some of them.

It is true that there are dowsers who can locate water without using any instrument at all, other than their own outstretched hands. There are also natural clairvoyants and 'telepaths' and sensitives who require no material aids. But the average person requires an instrument, and conversely an instrument requires an operator. Just what the implications of these facts may be, will perhaps become clearer as time goes on. Meanwhile we have at our disposal certain facts of experience. The Aurameter, like the Pendule in its hundred forms, works. Like the Pendule, it does not work for everybody immediately, with clear-cut satisfactory evidence right from the start. Of course, 'subconscious' knowledge and powers are involved - of course, autosuggestion and telepathy and clairvoyance may be present. Nobody can separate and define these terms, or rule them out or in, or explain anything by repeating them.

The Aurameter was originally devised as a water-locating instrument only. But it was soon found to be sensitive to a great variety of 'waves,' 'radiations,' emanations, vibrations, or 'fields' of auric or magnetic energy. Since these are phenomena of the ether, we may use that term also. The aura seems to be a magnetic-etheric energy field surrounding not only an organism (the body) but all other objects as well. This is also sometimes called (and closely resembles) the 'etheric double.' And a 'thought-form' is an etheric existent also. And why not? *Thinking* is energic in character, though it may not come under the definition of energy as known in physics. If you think of (imagine, visualize) a box or chair or person, the form you imagine is "there," in "space" - which means, in the ether. It may be wavering and mixedd up, and incomplete and very transient; or clear-cut and abiding. That depends on the thinker and maker of it - on you. But it's just as real as the field of force about the poles of a magnet.

How do we know there is a force-field around a magnet? One way, out of many, is that we can feel it. I mean, if you take another magnet in your hand and bring it up close, you will feel a pull or a shove. You come up against an invisible barrier, or into the drag of energy, of ether, of *something*. Well, if you take the Cameron Aurameter and bring it up sideways toward, say, the chest of another person, you will feel a resistance, a push-back, exactly similar to what you did with the magnets I mentioned. Or, you may feel a pull instead. Science-minded readers please take note: this kind of energy is not the magnetism our textbooks tell us about. I am using the latter as an analogy. There is a 'magnetic current' involved, and a two-way effect very often, and thousands of things to be learned. But the first and all-important point is, to convince yourself, by your own experiments, that this invisible energy-field and its currents or 'rays' actually exist.

Some people will get immediate and quite definite results with the Aurameter. On the other hand, it is obvious that self-deception is extremely easy. The skeptic will say that you imagine it, and you won't feel sure. He will propose various little tests, and if you submit to them at once, with very little confidence in yourself, you have no chance at all. You are dealing with forces many of which are amenable to thought energy - and you can't destroy a thought form and detect its presence at the same time. Chances are, you can't use a Pendule or a ouija board either, the very first time. and maybe not until after long practice. And you have to *learn* this Aurameter, how to hold it and manipulate it, how *to feel around with it* in the air, how to make it a part of yourself and let your energy or aura or magnetism flow into it. You do NOT want to fool yourself, but you do not want to cut yourself off from success either. You cannot be quite certain at first - it will only feel *as if* something was 'there.' Develop this responsiveness. In time, after you make a little progress and gain sensitivity and confidence, you can devise many simple tests with objects, persons, animals, blindfolded or checking against other experimenters. Be natural and easy, let your auric energy flow into your hand and into the instrument.

One of my own first experiences was this - I went to a shelf holding some 50 books, put my hand on one of them and stared at it for a few moments, then called in Verne Cameron from another room. He passed the Aurameter down the row of books, and it picked out the one I had touched - at first trial. Coincidence? What are the mathematical chances against it?!! If not that, then what? Telepathy? Clairvoyance? It's very difficult to rule out such factors, since we know very little about them. It may make someone happier to mumble "telepathy" and imagine that the word explains something. But the more tests one makes, the more improbable this 'explanation' becomes.

Perhaps this is the place for an important caveat. I quote a few lines from a memorandum issued by the Borderland Research Associates, covering experiments of November 8, 1951: "Notice how closely the psyche attunes itself to the thought form. It takes many adjustments before the thought form begins to reach into the operator's psyche or the psyche begins to sense it - where the thought form is. Then the instrument will begin to react. It will be observed that the operator will pass through and around the thought form and the instrument will show no fluctuation until the psyche gets adjusted and finds it itself. Then the instrument will begin to follow the outline of the thought form. If it does not penetrate the operator's psyche there will be no reaction. The psyche has to form an attunement . . . Remember that in mind there is no direction. The thought form is not really in space, it is in the psyche. When several persons try to make the same thought form, the form may have tendency to spin, since each is seeing it a little differently. The thought form may be a composite (of varying images)."

I can offer no better advice to prospective experimenters with the Aurameter, than to REREAD THE PARAGRAPH JUST GIVEN ABOVE. It came to us from a very wise person in whom we have learned to put confidence. You will have many seeming failures which are not really failures at all - once the laws and conditions governing etheric forms are understood.

It is superfluous, but I shall suggest a simple experiment - after you have learned to hold the Aurameter in the manner described by Verne Cameron in the second paragraph of his "Instructions." Don't disregard these instructions; the instrument is highly unstable but you will soon get the knack of handling it and feeling its lead.

For the experiment, take (say) ten unused white filing cards, or 10 unused sheets of paper - or any small neutral objects which have not been handled too much, spread them out on a table, and "magnetize" or "charge" one of them (say, one card) by holding it between the palms and looking at it fixedly. Mark it on the under side for identification. All this, of course, while the person who is going to use the Aurameter is NOT in the room. Then call him in and let him feel around with the instrument, to see if he can pick out the "magnetized" card. The Aurameter may pick out adjacent cards, or not react at all at first trials. It may either be attracted or repelled by the charged card.

In trying to pick out visualized thought forms (such as locating the image of a box on a table) it is probably better to have only one person project the form, to avoid confusion.

As you become proficient in handling the Aurameter, you can check for yourself the curious features of the aura described by Verne Cameron. Those who are interested in the subject of VITIC may find it possible to discover what actual effects, if any, are produced in the aura by the carbon-magnet combination. Many of the feats of the Aurameter can be accomplished by the Pendule also, but the range of such investigations is now greatly expanded, since all objects have their emanations or auras, all thoughts and feelings flow into etheric forms or tend to do so, and thousands of such forms can now be delineated and their changes detected, But it is unnecessary to expand on the possibilities of this instrument. I shall only quote once more the 'very wise person' mentioned above, who said:

> "This instrument, properly studied, will open up for you a new era in psychical research and in knowledge of the etheric worlds."

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The Ufologer

Editors are addressed, care of American Consulate General, Geneva, Switzerland, (James Villard). U.S. office; P.O. Box 307, Joshua Tree, California, U.S.A.

Admirably edited and printed on $8\frac{1}{2}$ x 11" pages, this publication should be given warm welcome by BSR Associates, especially in light of many such passages as the following: "We emerge with the picture of the space ships as truly second bodies of their pilots. And this is true for space intelligendes inform us that these ships are controlled to a great extent by the directed thought of the pilot(s). They are not only built on the principles of human bodies, but they also are to an extent controlled by thought."

- end -

WATER FROM GRANITE?

by
- Assoc. G. Burridge-

Stephen Riess says, "Walk over granite and chances are you are walking over water." Mr. Reiss is a geologist born and trained in Germany. He has traveled on every Continent, and sailed nearly every world sea following the profession of mining engineer, metallurgist and geologist. He has located and drilled about one hundred water wells in rock - granite - between 450 and 1400 feet deep. Better than 96 per cent of these wells give abundant, sweet, non-fluctuating supplies of water. Riess calls this water "Primary Water".

Riess' primary water wells are located in most unconventional places. They are atop high mountains. They hang, almost, from steep canyon walls. They straddle rocky ridges bumping the hot desert sky. Some common variety geologists shake their heads at Reiss' locations, and say he is crazy. Riess just smiles, keeps on drilling into the hard rock - and finding water! Then when he finds it, ordinary variety geologists sniff and say, "Oh, all Riess has found is trapped surface water. When the natural reservoir is drained, Riess' well will go dry!" It would seem Riess' clients do not pump enough water then, for the wells do not dry up! One of his wells is nearly twenty-five years old! It pumps more water today that when first brought in!

Riess is not a dowser, no water witch of any sort. He uses, -yea, must have - the services of a large, well-equipped commercial laboratory if he is to make any final decisions about any site. The information he acquires comes from the site itself. Some has to do with the direction in which the mountain ridges run in reference to North and South by compass. Other information comes from how different strata lie in reference to each other and to North by compass. Still other information comes from chemical, crystallographic and petrographic analyses made by a competnet laboratory.

From this assembled information, Riess says he can determine if a site carries a proper fissure to furnish primary water, and if so, how far beneath the surface it lies. The Science of Geology says this is impossible - but Reiss keeps on finding water by this method!

Does the Science of Geology deny the existence of Primary water? N. But they call it "Juvenile Water" or "Magmatic Water" instead of Primary water - usually. There is no question such water exists. But Geology says it cannot be located, and its quantity is very small compared to "Hydrologic Cycle water" of the rain and snow variety. Riess counters with, "The Science of Geology is full of the dead-wood of dogma!"

The Science of Geology complains that Mr. Riess has not, and will not, discuss his theories or his methods in their various Journals. Mr. Riess replies that should he do so, he would have no secret, and would have immediate and direct competition in finding primary water! He adds further, he wants to live like a king and die a pauper, that he will tell his secret when he is through using it!

Where does this "granite water" come from? How is it made? What basis has Riess for his position? From all we have learned in deep mines and deeper oil wells, it appears the internal heat of Earth increases as depth increases. For the depth penetrated the temperature rises one degree F., for every 60 to 65 feet. If we follow this science we find temperatures immediately below the Earth's crust to be hot enough to melt stone. But because the pressure there is calculated at about 150,000 pounds per square inch, the pressure keeps the rock solid - until something breaks loose in the crust, then we have a volcano!

At Earth's core, pressure is calculated at 45 million pounds per square inch! Such pressure will gasify any element.

Of course, the Earth is cooling, and of course, the crust, though many miles thick, is not a solid mass, but filled with hair-veins, small cracks, fissures, breaks and clefts. These intercommunicate, more or less. Through them the gasified elements are forced from the interior. This is constant.

As these gases cool and contract, other adjacent rocks are contacted and reactions take place. These reactions in turn create others. Both hydrogen and oxygen are plentiful in Earth rocks, so it is not surprising these two gases are generously liberated. They often meet and form water during their journey through the crustal materials. Depending where, and how high the temperature, primary water will be sweet or heavily mineralized. About 75 per cent of primary water is too highly mineralized for human use.

Mr. Riess contacts fissures which carry sweet primary water itself, or gases which will produce the water at the bottom of the well- or near it - by the release of the pressure upon them!

Mr. Riess has three primary water wells at his own ranch above Simi Valley, California. One of these is more than twenty years old. Despite constant lowering of the water table all over Simi Valley, and despite the fact that the Riess wells are several hundred feet above the valley floor, this twenty-year-old well is delivering more water today than when brought in! And further, all this in spite of the fact that two other recent wells - large ones, capable of pumping 1500 gallons per minute - have been placed within 200 feet of the old well!

So it would seem there *is* water in granite - if one knows *how* and *where* to look, and how to tap it! But now comes the question, is granite an innate part of the Earth? Are we sure granite is the foundation of the Continents? Are we sure granite was *in* the *original* package which made the Earth? Are we sure granite did not come here later - considerably later? Are we sure the Continents did not come from *outside* the Earth rather than from inside it? We are *not* sure!

From a recent account of work carried on by The Lamont Geological Observatory, as outlined by an article in the Scientific American for December, 1956, it appears no granite, so far discovered, lines the bottom of any ocean! There is, at least, "a toying with the idea" at Lamont, that the great mass of granite which we know as the Continents, may have been added to the Earth long after its crust was formed!

Mr. Riess says *all* the water *om* the Earth now was once primary water made from the cooling of the Earth. He predicts in some millions or perhaps billions of years hence, only the highest peaks of our mountains will be above water!

It is presentl estimated that if all ice now on Earth were melted, the ocean levels would rise from 200 to 300 feet!

It would appear all ocean floors are paved with a layer of basalt some two and one-half miles thick. Some geologists at Lamont think this basalt is the primordial rock, and was the first of the Earth's real stuff to solidify! The base of the Continents are some twenty miles thick and are of granite. Granite is a lighter material than basalt! Some geologists at Lamont believe a thin strip of basalt underlies the Continents also, but if the granite of the Continents came to Earth from outside space, it would not appear too fantastic to surmise that when it struck, the basalt was considerably displaced!

Thus it would seem even though the granite did come to Earth from outside - and considerably *after* the Earth had cooled and become crusted - that the granite became "well soldered" into the primordial rock! Thus, Mr. Riess' theory is not untenable.

Mr. Riess has drilled one primary water well each in Brazil and Peru, one in Canada, six in old Mexico, the remaining in South - western United States.

Now that water is becoming a national resource of diminishing amount, perhaps it is best we learn of *all* the places to find it!

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MEDITATION AGAINST SORROW

"How then shall he enter into a lysting with the Sorrow of Death? What armour shall hee wear and what Spear carry, for the Overcoming of so Grete and Dredful an Adversarie?" So wrote the old essayist, speaking as if from the solitude of his own grief, and voicing in his own way an age-old question. There is indeed an Adversary who seems to laugh at all consolations, and against whom no weapon and no armor gives true defense.

We have lost one who is most dear to us, and we hear the words of friends who would comfort us, and are grateful to them. We hear and repeat the phrases of priest and clergyman, and the prayers of Holy Church, and the comforting promises of the Book of Books. We recall the resignation of philosophers, and admit the practical counsels of the worldly-wise and the usefulness of daily duties.

But in the stillness of night Sorrow is our visitant. There is a garment of loneliness for the slowly passing hours. There remains that loss for which there is no gain, the separation which has no earth reunion, a shadow in which all comfort of light is uncertain, and a despair in which hope is as a reed shaken by the winds of darkness.

This is true of the many, tho it is not so for all. But each of us in his own way must suffer, and despair or be comforted, and in his own way and degree find a measure of acceptation, and of wisdom and of peace.

Life must go on with us, after its fashion—after our fashion, that is to say, flowing into our moulds of thought and feeling and daily acts. Tasks and duties remain to us, and the healing pursuits of service for the lightening of the burdens of others.

We work, we become silent, we speak little of the one who has departed, because it seems better so. We speak of him seldom, but we do not forget. The years will somewhat dull the sharpness of this thrust, but love is not dimmed by them.

But how shall we enter the lists against Sorrow in these present hours? What armor shall we wear, and what spear carry?

The weapons against Sorrow which are known to all, are faith, and hope, and resignation, and also the busyness of life, and duties and interests, and the power to carry on with these, and the power to put aside the useless and melancholy thought. Slowly, little by little, we make use of these, and the compulsions of the world will not have it otherwise.

But there is yet another weapon and other armor, more powerful than those we have named. It is called Right Knowledge, and the wisdom which flows from it. It has been a human possession from most ancient time, and it lies at hand today as it has done in ages past. It is Knowledge, and not faith and belief only. It is known truth and not dogma.

It is knowledge, and not faith only, that those we call dead are alive, and in fullness of life, and in freedom from pain and all sorrow, save only that which comes to them from knowledge of our own grief. It is knowledge, and not alone the authority of priest or Book, of cult or creed or mystical tradition. And it is ours on the same terms as any other knowledge - the willingness to learn and the effort to acquire.

If our minds are rooted in denial and ignorance, in adverse dogma and doctrine, in facile scepticism and the shallowness of common thinking, we cannot acquire this security. But that is equally true of the ten thousand facts of the physical sciences; and the native of the tropics to whom ice and snow, the telephone and the radio are equally incredible, is in no other case. We find our measure of truth when we look for it, in the right spirit and by right methods. Knock, and it shall be opened unto you.

You young men in your tens of thousands who have gone to your death in war, in battle or by disease or accident, and all you others dear to us, who have also passed from our sight in many ways - know that we grieve for you, and that you will never be forgotten. But know also, that we rejoice for you, knowing that you have entered into a fullness of life and happiness beyond our true conception, that pain and disaster no longer threaten you, and that eternal vistas of wisdom and useful service are opening to your vision.

We know that you can hear our words, and visit us, and sometimes we also can hear and see, and receive the messages you send; and in a little while we shall be with you again.

This knowledge, ancient as the world and builded on facts continually verified, is still despised and neglected by the multitude; nevertheless it is the most important knowledge accessible to mankind, its final acceptance is certain, and in it lie the true sanctions of right conduct, of religion, and hope, and courage. It is this which is at once armor and weapon against sorrow, and agaist fear, and for the overthrowing of the Adversary who bears their names.

ATOMIC STRUCTURE IN RELATION TO THE SPACESHIP PROBLEM

by C.F. KRAFFT
(BSRA)

(PENDULUM, Volume VIII No. 11, August, 1958 pg. 209.)

In my previous writings I have attempted to show that all the remarkable performances of Flying Saucers and the like can be explained if instead of the prevailing nuclear theory of the atom we adopt the ether vortex theory. The main difference between the two is that in the nucleated atom all the protons and neutrons are contained within the tiny central nucleus whereas in the vortex atom they are firmly bound to one another through such a tiny central region, but are not contained within the same. Nucleated atoms can therefore be joined to each other only through their peripheral electrons serving as chemical valence bonds, whereas vortex atoms should be capable of being connected, not only through such valence bonds, but also through their outermost protons, some of which are in exposed positions near the peripheries of the atoms.

Since protons are able to cling to each other within the atoms, they should also be able to form junctions between adjacent atoms. The material thus produced has been called "supermatter" and would have interesting possibilities for spaceship propulsion. It is therefore important that we should make a critical evaluation of the evidence on which the nuclear theory is based, in an effort to determine whether the conclusions of Ernest Rutherford are really necessitated by the experimental facts. Rutherford's conclusions were based on the large angular deflections of some of the alpha particles which had collided with gaseous atoms. If the protons were uniformly distributed in the atoms, as in the J.J. Thomson atom, then a colliding alpha particle would be only slightly deflected, no matter through what part of the atom it passed.

The occasional large deflections proved that the atoms are not uniformly constituted throughout their interiors, but that there is a tiny central region to which all parts of the atom are firmly bound. Atoms which are thus structurally centralized in any manner would fully account for all of Rutherford's experimental findings, but Rutherford then additionally assumed that all the protons of an atom are not only connected to this tiny central region, but are actually contained within the same. This additional assumption contributed nothing of explanatory value, but only brought up the problem of explaining why the nucleus with its concentration of positive electricity does not explode, or why the peripheral electrons do not plunge into the nucleus. Niels Bohr tried to explain away the latter difficulty by his planetary electron theory, but that in turn introduced new difficulties because pointlike charges of electricity will not move in orbits without radiating away their energy, nor would such orbital electrons be confined to only certain selected orbits. An "explanation" which only substitutes new difficulties for the old ones is really no explanation at all.

There is only one serious difficulty which confronts the vortex theory, and that is the universal acuptance of the nuclear theory by the public. There are however many troublesome facts in physics and chemistry for which the nuclear theory offers no explanation, but which the vortex theory has explained in a very satisfactory manner. Physicists should therefore either attack the vortex theory or present it in their textbooks along with the nuclear theory. To merely ignore it, is not scientific. The public wants a concept of the atom that can be visualized and understood, and not one that depends on dualities and uncertainties.

The real reason why physicists are not attacking the vortex theory is not because they consider it obviously fallacious, but because they cannot break it down. If they cannot attack it, then they should recognize it. The time will come when the true structure of the atom will be known, and there is nothing that would do more to discredit 20th century science and reflect on the intelligence of our physicists than if it would go down on the pages of history that our physicists were unable to recognize the true structure of atom after it was shown to them.

- end -

WE DO NOT UNDERSTAND THESE AGITATIONS

These many remarkable books of remarkable happenings.
From cover to cover they are stuffed with the incredible -
    with events repugnant to science and commonsense,
What is science, and what is commonsense?
What is truth and what is contradiction?

'Ducdame, Ducdame! What's that Ducdame? 'Tis a Greek invocation to call fools into a circle.'
No offense, ladies and gentlemen; the invitation is general;
Let us all hold hands in the circle, and write books having as proem
"Here there be lions"
And for epilogue - 'We do not understand these lions'.

As a pro tempore acceptance, let us accept the Lions.
Do they purr for a purpose and sharpen their claws meanwhile?
To abandon the figure, there be dragons and hippogrifs and angels
And mal-and-benevolent hierarchies beyond numeration (or so seems
    possibly-probable);
Some one has left the doors of manifestation ajar, or the knocks and
    passwords have been betrayed.
There are those who 'creep and intrude and climb into the fold'.

NOTES FROM MAX FREEDOM LONG

(PENDULUM, Volume VIII No. 11, August, 1958, pg. 205.)

The problem of mental illness, with which we have worked so long has so many causes that it should be considered as a dozen separate problems. This winter a case was placed on "special" for some time but is now about to be taken off the list entirely. As it turned out when the proper medical aid was discovered, there were physical causes for the mental illness. When these were removed the fixations caused by suffering could be drained off. It appears that the patient had been allergic to several foods and that this had caused the trouble. A new method has been developed by which counts of the pulse rate are made after eating different foods, and when the count rises, the food causing the allergy is identified and can be avoided.

In the last few years much has been done by doctors to try to learn more about the causes of mental troubles. It has long been known that certain drugs and poisons will cause the mind to work badly. Poisons from bad teeth or other bodily toxins come under this heading, and tumors in the brain are especially dangerous to sanity. Laboratory studies have been reported in the past few years to show that there are definite chemical changes in the blood which are associated with certain types of insanity, especially those in which the personality seems to be split. Doctors call this by several names, depending on the degree of trouble and the nature of the symptoms. Delusions of persecution of a well-defined type are known as "paranoia". The patient may feel that living people are sending them evil thoughts, casting spells on them, even projecting forces with which to hurt them physically or render them almost unconscious.

The doctor who undertakes to make a deep analysis of a patient often is hampered by being accused of sending the evil influences. Then there are the patients who appear to be normal except that they are troubled at times, especially when they lie down to sleep, by attacking spirits. This form of trouble has been partly responsible for the theory of spirit obsession, although mediumistic individuals who let the spirits take over their body and use it have been even more convincing. Most convincing are the cases in which partial or temporary obsession by spirits becomes permanent and the patient forgets who and what he was originally. This more dangerous obsessional trouble is usually called, "schizophrenia". In some forms of more complete obsession all contact with reality is lost and an imaginary world comes to the fore. It may be that there is an obsessing entity present reacting to memories which it has brought with it.

The chemical changes in the blood of the schizophrenics are so marked that one would think that the doctors would at once recall the records of Psychic Science in which the blood of mediums was found to make similar changes when there was spirit control, each spirit producing, temporarily, a change in the blood peculiar to itself and no other. Certain toxic mushrooms which cause mind conditions to change have come up for more study, as have the similar effects of infections of blood from schizophrenics into the veins of the healthy - with the same result of producing temporary mental difficulties. Indian tribes have been reproted in the Amazon basin who feed the mushrooms to the patient as a part of a treatment by native healers, the latter usually eating far more of the mushrooms and passing also into a special mental state resempling trance. One gets the inpression, upon reading of these matters, that the poisons cause a condition in which the middle self is either driven out of the body for a time or is rendered unable to exert its "will" and rationalizing judgment normally.

Psychological treatment of the mentally ill depends largely on work with the low self to remove fixed ideas and to restore the middle self to its normal position of command in the man. Almost everything hinges on learning what has caused the low self to get and keep control. The fixations and compexes are hunted for in many ways, including the careful studies of dreams and even slips of the tongue in speaking. Hypnosis and sometimes toxic dosage will cause the low self or an obsessing entity to surface for a more direct contact and treatment, although any obsessing entity is considered to be a "split off" part of the true owner of the body. "Shock treatment" is used with success in many cases although no chemical change in the blood of the patient has been claimed, and although the pain of the treatment resembles closely the ancient method of making it too uncomfortable in the body for an obsessing spirit to wish to remain.

The latest discovery in studies of insanity, which have come to my notice, may have a very definite bearing on the ancient Huna belief in spirit obsession, parital or complete. This is the discovery announced in February by Dr. Jacques Gottlieb of Michigan's Lafayette Clinic in Lansing. He was reproted in a dispatch of the United Press to have announced that he had, with the aid of his staff, discovered the cause of schizophrenia. He said the same cause was responsible for mental retardedness. Dr. Gottlieb explained, "A normal person develops extra energy during times of stress. This allows him to meet these situations. But we have found that a schizophrenic fails to develop this extra energy. Indeed, he actually shows less energy in times of stress. Because he can't meet critical situations a schizophrenic becomes retiring and tries to avoid contact with the outside world".

This lack of energy, which we may suppose is vital force or the mana of Huma, was thought by the kahunas to be stolen from the living by spirits who might come to stay for a short time or take over for long periods. In epileptic fits the patient is left after a few moments stripped of vital force and unconscious, but recovers in a noraml or sane condition. The "will" force of the middle self should be sufficient to drive away spirits bent on theft of mana, but if mana is stolen while the victim is unaware of the process, the "will" is so weakened that the middle self is left helpless. The normal low self of a person should also repel such attacks, but some low selves seem unable or unwilling to do so. Dr. Gottlieb was reported to have said that different causes of "blocks" which retard normal mental development were known previously, such as skull damage and an interrupted supply of oxygen to the embryo, for instance. The Lafayette staff found that certain foods contain substances which create "blocks" in the enbryo's mind. These "blocks" are permanent, retarding mental development. Fresh summer foods appear to be more apt to carry the injurious substances than the foods common to the winter diet.

There we have the chemical cause of mental illness and the lack-of-mana cause being studied side by side. This is very encouraging and we may look forward to better treatment methods in time, even the possible use of the mana "shock" method in which a large surplus of mana is accumulated by the healer and used with mesmeric force to dislodge an invading spirit and force it to accept the "suggestion" that it stay away from the victim. That was the Huna method of treatment in some cases were obsession was evident. Our telepathic signals are now sent out only at the 3 p.m. sitting at the hour, not at the later sitting. Mrs. Kingsley Tarpey's oil painting of the hill crest pines against an evening sky is always sent, and with it geometric designs.

Mrs. Tarpey passed on at the age of 93 last winter, and still the round "ray" of healing force comes from her painting which she potentized for healing use with such care. The ray can be measured with the Cameron Aurameter, and I try to direct the healing force with the telepathic image of the picture as it is sent out. Several dear HRA friends have recently passed over, and they have been invited to join forces with us from the other side, just as they did when here, the mana we generate being shared. I cannot be sure that they are with us, not being too psychic, but I have little doubt that they often are. The veil often seems very thin, and the flow of love and mana strong and warming and tingling. We may also have attracted to us bright spirits of the higher levels, at least I often feel something "like the wings of angels" brushing across my cheeks as the mana gift is collected and offered in behalf of all.

- end -

BRIEF EXCERPTS from ANTIQUITY UNVEILED
(Continued from last issue RR)
by Alice Winston

SPIRIT COMMUNICATIONS attesting to the fact that Apollonius of Tyana was the Jesus of the Christian Scriptures.

COMMUNICATION FROM DAMIS, FRIEND AND DISCIPLE OF APOLLONIUS OF TYANA:

I salute you, Sir. All subordinate conditions, or such as may be regarded as of an inferior character, must give way where a great object is to be obtained. The spirit opposition to what I am here to say is of the most intense character. Everything has been done that it was possible to do to prevent my coming here. In the first place I know personally the truth of all that I shall say; secondly, I know that the evidence exists that will support all I say: and, thirdly, I know that Apollonius of Tyana, my master and teacher, was the Jesus Christ of the Christians.

We must now proceed in a systematic way to prove the truth of what I have said. The place where I was born was Ephesus. I was an Ephesian and not a Cappadocian nor a Ninevite. I was born in the city which was the chief seat of the worship of the great Diana of the Ephesians. The bond of unity between myself and Apollonius was that we were both mediums, in whose presence materialized spirits appeared. When I was present with Apollonius the spirit manifestations that occurred were stronger, and so with the manifestations that occured through me, when he was present.

Apollonius made two journeys to India, and not one, as is generally supposed. The last of these was about from A.D. 45 to 50. It was, when on that journey, that he reached Farther India, whence he brought back the Indian gospels in relation to the Hindu God, Christos. The first journey to India by Apollonius was about from 36 to 38 A.D. On that journey he only obtained a few extracts from those Hindu gospels. The first attempt of Apollonius to introduce the religion of Christos in Western Asia was made shortly after his return from India, at Nazarita, a small village near Gaza. He there formed a community according to the Gymnosophic ideas and practices. The principle of Initiation is expressed in that famous text of what is termed "the Scriptures" where it is said, "thou art a priest after the Order of Melchisedec." The original meaning of that was, "A priest after the Order of the Sun." It was also the Parsee worship and was, at a remote period, derived from the Golden Rules of Hermes Trismegistus, or from Hesiod. The last named was the author of "The Seven Before Thebes" and Agamemnon." The works of both these ancient writers contained the expression, "thou art a priest Mechel forever, after the Order of the Sun."

The first works that my master brought from India contained the teachings of Christos, before their reformation by Deva Bodhisatoua in the reign of King Asoka. Bodhisatoua was prime counsellor of that king. His real name was Azabelle. He was Tamil king. Azabelle means the rising sun. The books which Apollonius afterward used he obtained on his second journey, when he went to visit Iarchus, the chief of the Wise Men, in Farther India near Singapore. I went with him on his second journey and not on his first.

The most important part of the life of Apollonius extended over the reigns of Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Domitian, Nerva and into the reign of Trajan. I wrote memoirs of Apollonius about 34 A.D. to 80 A.D. The Greek followers of Prometheus mutilated these memoirs. They were greatly opposed to the introduction of the Indian Christos among the Greeks and were exceedingly opposed to Apollonius and his teachings.

Apollonius and myself were youthful companions when I was at Tyana. Apollonius was the real Paul. This is rendered plain by the epistles of Timothy. I was called Timotheus by the Thessalonicans. Apollonius was the founder of the Nazarite sect. The word, Nazarite, meant to clear off the head bare. (Question: How came the Nazarites to afterward to take the name, Essene? Answer: The name, Essene, is Phoenician and meant sun baptism, or fire baptism. The initiation into the sect of Essenes required the candidate to pass through two flames, one bright and the other a pale one.)

I was twice at Rome with Apollonius, in 41 and in 62 and 63 A. D. (Question: Were you at Rome when Apollonius was tried before Domitian? Answer: No, I was not. I was then in Alexandria, where I died.) I left my writings and other property to my sister, Samostra. After my death she came to Alexandria and carried my writings to Tyana in Cappadocia. Other spirits will follow me, Porcius Testus, Agrippa and , I think, Josephus.

Question: How came it that Josephus made no mention of Apollonius of tyana? Answer: Josephus, Apollonius and myself were all initiated in the secret Order, called Sons of the Sun. The emperors Claudius, Vespasian, Titus, Nerva and Trajan were all initiated in that Order and it was, therefore, made a binding rule upon the members that they should manifest no outward relation to one another, so that if the brethern of the Order had occasion to favor each other, or afford mutual protection in time of trouble or danger to them, their secret relations to each other should not be known. Marcion and Lucian obtained mutilated copies of my memoirs concerning Apollonius and used them in shaping the gospel tragedies. If further information is needed about these matters, it will be given through Aronamar.

End of communication

"OUR HOTTEST NEWS"

(Japan UFO Intelligence, Vol. 1 No. 1, 1959)

"The Most Fantastic Topic of Them All, English Words on The Moon??"

A famous University professor announces a strange discovery!!!

So many "stranger than fiction" topics are told in this strange and fascinating world. But perhaps no topic is more fantastic and strange than this one. The discovery of two lines of English letters on the moon's surface. A 59 year old doctor of engineering, Dr. Denzaburo Toyoda a professor of Meiji University, revealed this fantastic fact in his little essay, "Words on the Moon," on one of two top newspapers of Japan - "The Mainichi" - on Nov. 18, 1958 evening edition.

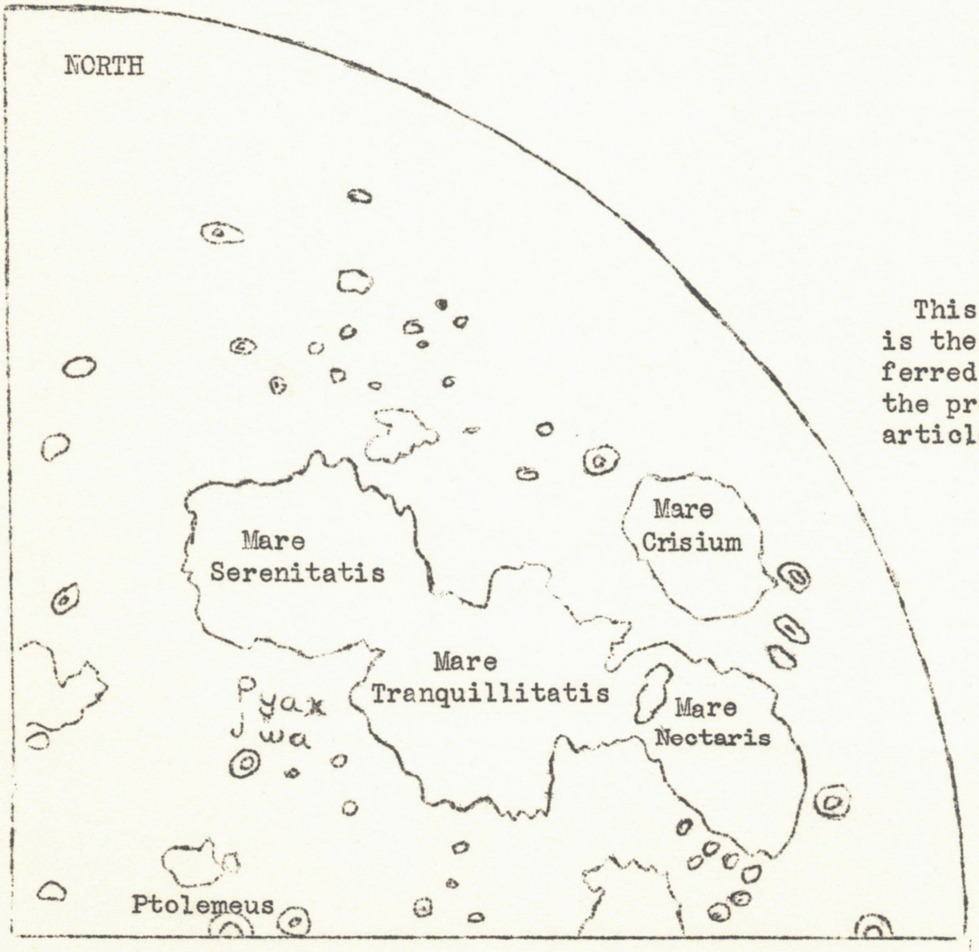
"I am not a professional astronomer, nor particularly interested in astronomy," he writes in his essay, "but now and then enjoy myself looking at the moon through telescope . . . but, when on the night of September 29th, about 8:30 p.m., I having set up my telescope (x45-60) on my porch, gazed at the moon. I was surprised to find there an unexpected fact. It was - though you may say "Ridiculous" - I saw on the left of Mare Tranquillitatis, almost parallel to the moon's equator, and under the Mare Serenitatis two lines of black letters. They were "Pyax" in the first line and "jwa" in the second line. Both were not difficult to read!!"

On his discovery, the old professor dashed into his study and consulted his dictionaries. But in vain he could not find any of them in his dictionaries. But these were not his hallucinations, because beside him two persons - his nephew and a neighbor also looked through the telescope, and ascertained their existence. So the old professor appeals in this essay that some one offer him the true explanation.

This is a very fantastic discovery, very fantastic indeed. But can the testimony of 59 years old University professor be easily dismissed? I wrote and enquired more minutely on this fact and got his detailed report. So I will tell you more minutely on this topic. According to his report, he saw these words on Mare Vaporum exactly as the diagram shows. This diagram is the exact duplication of his sketch which is drawn on a small lithographed photograph of the moon's surface, except only one point. (It is the style of "J", but it will be explained later).

He claims that he took no sketch on that night, but as he remembered so exactly their position and style that he can write it as exactly as they were. But he did commit one mistake, because, having finished his report, he looked through the telescope once more on the night of Nov. 28, and found that they were there exactly on the same position. This time his wife (51 years old) confirmed this fact. But, on the sketch which he took on that night and sent me later, the first letter of the second line is not "J" but "j" (this sketch is twice taken on note paper, and on both of these the first letter of second line is decidedly "j", through he claims in his first report that the first letters of both lines were capital letters). So I substituted the letter "j" in place of "J" in our diagram. Also he explains that the second letter of the first line is somewhat difficult to decipher and it may be "y" or "g".

Thus the fact stands. Now, readers, how do you explain this fact? - or decipher these words? Or are they words or not words? He claims that this is the true fact and claims its reality by quoting the names birth-dates and the exact eye sights of three co-witnesses. What is your opinion? I struggled on this enigma, and at last stumbled upon an unexpectedly wonderful interpretation of these words. But it was wrong. And I know now more reliable explanation. Can you quess what are they? I will tell you my brilliant, but wrong, interpretation and more reliable explanation in our next issue.



This diagram is the one referred to in the preceeding article.

CHRISTMAS 1945

"It's a lonesome Christmas", said father Brown
As he laid the fork and the carver down,
And turned his head for a moment aside,
And the mother knew he was trying to hide
The shine of a tear in his dimming eye.
It never will do for folk to cry
At a burdened table on Christmas day,
But he thought of the words he could not say.

Son of my blood whose body lies
Under the arch of alien skies -
Why are you far and far away?

(He did not turn at the answer clear,
"Father of mine, I am waiting here
Close and close for the love we bear")

And the mother bent her graying head
And heard in her heart the words he said
In the years foregone - "Don't worry for me!
I'll travel the land and sail the sea
And come back safe as safe can be!"
Ah, sorrow, sorrow on Christmas day!
But she did not hear the soldier say

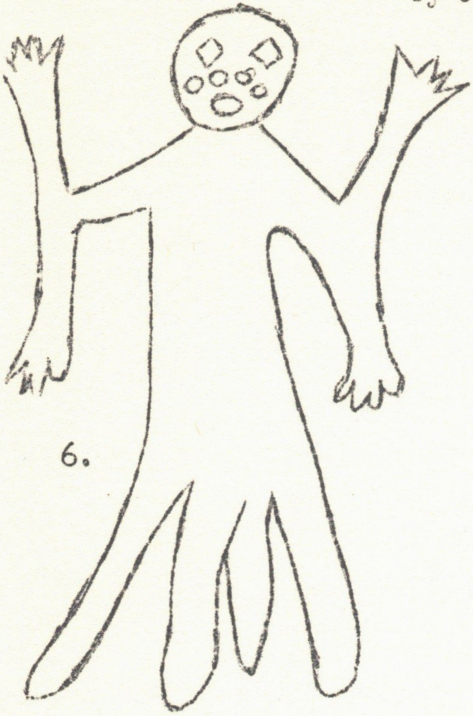
"Mother of mine, I am here, am here!
Free from sorrow and pain and fear,
Close to the heart of your love always."

She did not hear, but her lifted eyes
Widened with grace of a strange surmise,
And she turned her face to the vacant chair,
And stretched her arms to the soldier there,
Welcome home from the wars at last,
When faith that was born of her wisdom passed
Into perfect knowledge and happiness -
God bless us all with an equal Grace!

ML

THE CASA BLANCA ENTITIES

by Jean Rowland



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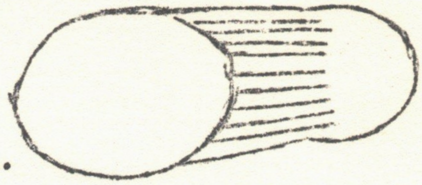

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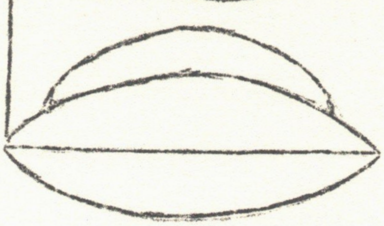

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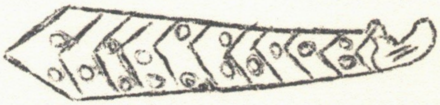


7.

#1. Appeared in air above children, vanished and was followed by #2.

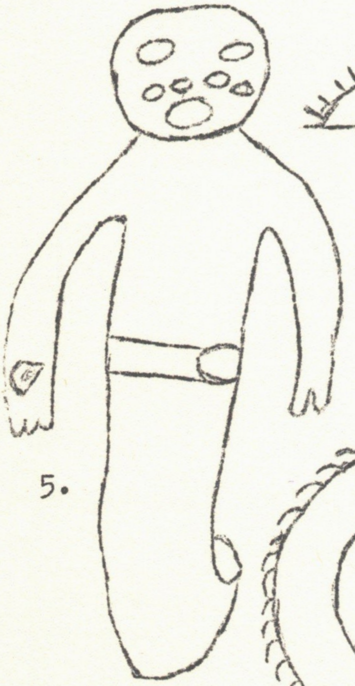
#3. Hovered, spinning, then radiating lines would lag. Various colors, silvery, semi-transparent. #3 carried a bright object that seemed to give off a ray.

#5. Near-by, translucent, round mirror-like disc on belt. Hovered close to ground.

#6. More solid than others. Spoke to a boy, Clothing like satin.

#7. An arm suspended in air, about 20 ft. distant, child size and beckoning.
All these Beings about the size of a four-year-old child.

(3:15 pm Aug. 28, 1955.
Described to Jean Rowland and Mrs. Mary Starbuck. v. Riverside Enterprise of Aug. 30 also.)



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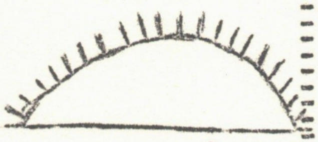

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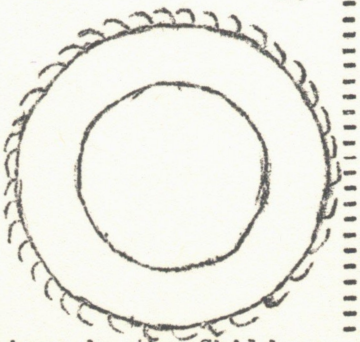

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- From Descriptions by the Children -

April, 1959

THE BORDERLAND SCIENCES RESEARCH ASSOCIATES

Announce a third (revised) mimeo edition of

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Compiled by
N. Meade Layne, M.A.

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COMMUNICATIONS RECEIVED THROUGH ROLF TELANO -

ADDENDA -

NOTES ON THE MARK PROBERT MEDIUMSHIP -

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